

The Brethren Evangelist

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ADDRESS,
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ASHLAND, O., July 27, 1887.

Lay Delegates.

The churches of the Brethren everywhere should not overlook the very important matter of sending lay delegates to the coming conference. Indeed we incline to the opinion that there should be no delegates appointed by the churches except lay members. To carry out this idea, there should be two bodies in the conference: a body of lay representatives and a body of elders. There are various questions of a business character which a body of lay delegates should consider and act upon, and there are questions which concern the ministry particularly, which the body of elders should consider. Thus a part of the conference session could be used by the two bodies separately, and a part in joint meeting. In this way an element of thinkers and managers would be brought together into the conference who would be of inestimable value in planning for the work of the church, they would be unhindered in their consideration of a subject, and there would be a valuable element of workers brought to the front and imbued with greater zeal for the cause. There are in the majority of our churches, "a principal man" among the lay members, who by his zeal, superior managing talent and liberality keeps the church alive. These principal men have trained brains and an experimental knowledge in dealing with the knotty problems of life, are practical and reasonable in their judgment and their minds are not intoxicated by cravings for worldly honor, the love of pre-eminence and the chief seats in the synagogue, as the case is too often with us preachers.

It is generally admitted that, as a class, preachers are poor business men and financiers. This is true from two causes. A business man requires different talent from the preacher; and then the preacher, to be successful, can not employ himself as closely as he should, to make business a success. For this reason churches should send more or less lay delegates with practical minds and ability in managing finances, to strengthen the work in this department.

Also very valuable help will be derived from that source in preventing dangerous errors and rash measures. Personal experience as a minister has taught us that constant opposition to and thinking about sin and its enormity, works the feeling up to such a pitch, that we sometimes wish as did the disciples of

Christ, that God would give us authority and power to command fire to fall down from heaven and burn all up who are disobedient. No doubt some of the creeds and disciplines that are now extant had their origin in such a feeling. There is no change in the nature of the human heart, and we are in danger of falling into errors, as ministers have in the past, and in any deliberations in which we may engage, it would be well to respect the rights of the laity, and have a healthy representation from that source.

Every minister of the Brethren church should attend the convention, and if lay delegates are appointed, the ministerial element will not be wanting.

Courage.

John Knox was a reformer. When he looked at English Mary and saw her but a tool and puppet in the hands of priests, against what did he hurl his powerful voice? The presumption of women. And Andrew Melville, when he saw James Stewart, of Scotland weak and obstinate, wanting to reign in spiritual as in things secular, what did he do? seized him by the sleeve at Falkland, and told him in Scotland there was two kingdoms and two kings, and one of these was the kingdom of Jesus Christ, in which James Stuart was no head, but only "a silly Vassal." Samuel Rutherford too, most pious of all Scotch divines, when he went to Westminster Assembly and understood the issue between king and Parliament what did he write? "Lex rex." The law is king. Yes that was it, the law was king and not the king law.

So when the champions of truth, fearless of all consequence, faced duty like heroes, it was only a repetition of what we read of the Apostolic ministry. John defying Herod. Paul facing Agrippa and Festus, Stephen facing his murderers, Peter preaching to the assassins of our Lord. So today we need men that can face opposition and even fury. The want of the age is good, faithful, brave fearless ministers of the cross.

Did you ever think what it was to face an entire audience, a multitude of angry, scornful, men, who came only to ridicule and mock? Such was Paul's lot. Through his long life he went and preached to the scornful people, and dared their scorn and preached still.

But with fearlessness and courage, they wrought wonders. Nineteen centuries have passed, we have the same opposition to face, then let us do it as Christian heroes. Courage, true Christian courage and faith in God are what we need and we will march on to victory. Let us all fall into line, and hear the command of our Captain telling us "Forward-March." But you say, the foe is before you. Never mind, Forward-March. The Captain says, "I will be with you even to the end."

EDITORIAL ITEMS.

Eight weeks more till the Convention.

Bro. J. M. Tombaugh preached at Farmersville last Lord's day.

The sisters are doing well now in writing, still there is an abundance of room.

Sister Mallott, of North Liberty, O., expects to move to Pennsylvania in the near future.

The young folks are coming forward again, and their department will soon be as lively as usual.

Bear Creek is the banner church in the Ohio Home Mission Work, and Louisville takes second place.

Bro. J. M. Tombaugh reports one accession to the Fair View church, O., lately. They are progressing nicely.

A report of the North Manchester S. S. is in the drawer for next week. From it we learn that they have a large and prosperous school.

Bro. Holsinger's article regarding the action of R. F. Mallott, will be interesting reading to those who are inclined to excuse him and apologize for the crime.

On Thursday, August 11th, the brethren at Milford, Ind., will hold what they call a Harvest Meeting. This we believe is the name the German Baptists use to name meetings which some of their churches held after harvest. Other people would call them harvest picnics; but the primitive church called similar meetings Love Feasts. There is prejudice against calling church gatherings of this character by the common name of picnic, and then the scriptural name of Love Feast, has been exalted, mystified, colored and sanctified so that it would look like sacrilege, in the mind of many to apply it to such a meeting as we expect the Milford brethren will hold.

It is a fact that the feast included the communion, usually; but it cannot be successfully denied that feasts were not sometimes held without the bread and wine which were called love feasts. As the first Christians did not hesitate to call similar meetings charity feasts, it appears to us that it would better indicate the character of these meetings to call them Harvest love feasts, and still commit no offence against the doctrine and practices of the church.

The German Baptists are following the Brethren in good style, in discussing questions of theology. They are now on the open and close communion question.

One matter that should not be overlooked by churches when they instruct their delegates for the convention is, whether sectional hatred and strife between the Brethren and the German Baptists shall be encouraged in the EVANGELIST. This is a cause of dissatisfaction with the paper, to some, and churches should express themselves on this point. If this is what will make a paper high-toned, let the church say so.

Brethren P. J. Brown and Josiah Keim are unfurling the gospel banner in the East Nimmashilla German Baptist church, Stark county, Ohio. May God bless their work.

Bro. A. L. Garber expects to spend next Lord's Day among the Fair Haven brethren, Wayne county, Ohio.

On the 22nd, Bro. S. H. Bashor wrote that one was received in the church at Waterloo, Iowa, by letter, which made 27 additions during the year by baptism and by relation. This is a good report for a field which has been so well worked before.

Jacob C. Cassell, of Philadelphia, writes in a private note that he expects to be at the Ashland Convention; and that he feels a deep interest in the church. It is a satisfaction to hear brethren express themselves in this way. There is much encouragement in it to all who are sacrificing time, money, strength and are praying that the Lord's cause may prosper. He would make a good delegate, and as he expects to attend, the Philadelphia church is sure of two representatives, one elder and one lay delegate.

A sister writes: The 50 cents we give to mission cause. Being in poor circumstances, we cannot give much, and thinking that our way as near the Lord's as any other, if we practice as we preach, and we wish to apply the donation to the best advantage. We hope and pray that God will still guide you in your noble, but responsible work, and that he will give that discretion which is necessary for your position. It seems impossible to please all readers, and if He who is all-wise directs your mind, all will be well, and to him will be the honor and glory.

Yes, to God belongs all the honor and glory, if there be any. We have prayed for tact and talent that we may yield good fruit, and for wisdom, grace and patience, and all honor be-

longs to God, who sits upon the circle of the earth while we are as grasshoppers. We abase ourselves: let God exalt. It will strengthen and encourage us to have brethren and sisters pray for us. But we lack stiffness and severity of character, that we may defend the truth and be popular with Jesus Christ, whose servants we should be.

A report of the Ohio Home Mission Board will be found elsewhere, and it contains interesting information to those who are concerned about the work. Now the several ministers of the State who have done work of this character are hereby called upon to write a report of their doings, and send it in by Aug. 1st. Brethren Brown, Wm. Kiefer, E. Mason, A. A. Cober, Josiah Kiem, H. Jacobs, Tombaugh and others in the State have done more or less preaching at points outside of their regular chargers, and they should write about the prospects of building up churches at such places, and submit other information that might be valuable. Persons living in isolated places should write about the prospects of building up churches in the localities where they reside.

The trustees of the Wooster University, a Presbyterian educational institution in this state, have commenced to raise \$100,000 to add some additional buildings and endow another chair in mental science. This church has numerous institutions, and yet the liberality of the members of that church keep them alive. When we become as much interested in the educational work as they are, there will be no difficulty in accomplishing what we are trying to now.

The brethren in Dayton announce that hereafter their meetings will be held in Assembly Hall. See notice.

The 50 cent offer is still open. Send in your name and 50 cents and get the EVANGELIST to the 1st of next January.

Ashland College opens August 30th. Send your sons and daughters here, if you expect to send them to school.

Preparations are now being made for entertaining visitors to the Convention, and announcements will be made in due time.

The western country has suffered greatly from drouth during the last month, and in many places serious damage to crops have resulted.

Bro. D. Harader has a short communication in for next week. It has been a long time since his name has appeared in the EVANGELIST. He now writes from Akron, Kansas.

Prof. W. W. Felger, who will take the place vacated by Bro. Perry in the College, has returned from Tennessee where he spent the summer, and is now preparing for his work.

The religious people of the West have been praying for rain, and in this they need the prayers of the people in the East, according to Bro. Bauman's letter.

Bro. Isaac Kilhefner will preach at the College Chapel next Lord's Day.

Bro. Yoder did not get a letter in time this week, to follow the "to be continued" of last week. But we expect something for next week.

We spent the 19th with the brethren at Sherwood, Ohio, but we did not have room for a report this week on the outside. There will be something about it next week.

We hear from Bro. Perry this week, through Eld. W. W. Summers.

Bro. J. W. Myers, who writes from North Liberty is a new correspondent, and also a new minister in the church.

We can appreciate these well-expressed remarks, contained in the Investigator for June:

A contributor in sending in an article for this number, warns us in these words: "All orthographical and grammatical mistakes you will please correct, but ideas please do not change." Now my dear brother, in most cases the orthography is far in advance of the ideas. Editors of course may be mistaken, but in the majority of cases, everything has to be butchered to get out even the tail end of an idea. If we were to publish all the contributions, just as they come, our readers and even our dear, nervous brother, would not need more than one such number. As a rule all contributors get full credit for all their ideas, but the poor editor who whittles the superfluous surroundings down so as to get the idea a little daylight and airing, gets no credit.

From South Bend.

We are moving along smoothly and pleasantly. Our services are pretty well attended, and we hope some good seed is being sown. We have an excellent Sunday School, of which a report was published lately. I served as Superintendent the first term, Bro. Ewing the second, and now Sister Lottie Holsinger is trying her hand at the work. Bro. Ewing's intention to leave us was the occasion of the change. He still lives at South Bend, but we fear we will lose him. We wish he could do a little better at South Bend than anywhere else, and I fully half believe he can.

Bro. and Cousin S. J. Holsinger, of California, has come among us on a visit, and took part in our last prayer meeting. Bro. J. M. Rittgers filled my appointments last Sunday while I attended the dedication of the new church in the Edna Mills congregation, Ind. The Brethren there built a beautiful church. It is located about six miles north of Frankfort, just across the corner from the Presbyterian church known as Pleasant Hill. Our house is called the Mount Pleasant church. There were still about four hundred dollars unprovided to pay for the building, but brethren Jacob Metzger and Henry Neher assumed the debt, and so it is all right. It comes very good to have a few big-hearted liberal brethren with means at hand, in each church.

The dedication services were very largely attended. Brethren J. H. Swihart, Martin Shively and E. L. Hildebrand were present. It is expected that Bro. Hildebrand will become pastor of the church. He preached a very acceptable sermon on Sunday evening. (17th.)

On Sunday 24th, I expect to attend the dedication at Oakville. It is not my desire to travel, and I do not solicit any work outside my own congregation, but these calls I could not well decline.

I also lately attended a business meeting and a Sunday School go-to-the-woods and eat-and-sing-and-talk-meeting, at Milford, and had a splendid time. I expect to go there again about the eighth of August and remain a week and visit my relatives, of whom there is a host.

I believe the Convention is to be held at Ashland. Well, so be it. I expect to be on hand, and so the executive committee can arrange for one day longer. Of one thing I wish to give due notice: the Ashland College matter must be fully and finally disposed of. Arrangements must be made to meet the indebtedness, by payment, or other legal satisfaction; also for the successful management, literary and financial, of the institution. If this cannot or will not be done, speedy disaster will follow.

I have not now time to enter upon general convention work. I hope there will be a full representation. I hope especially that every minister will be present. I would also suggest that all papers intended to be read at the convention will be carefully prepared. I think, too, it would be well to send papers generally in the form of preambles and resolutions. Avoid queries and answers.

H. R. HOLSINGER.

July 20, 1887.

God is love.